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ABSTRACT

This two-part paper calls on community colleges to address global as well as local needs and looks at the ways in which Rockland Community College (RCC) in New York has attempted to serve this dual function. Part I looks at the emergence of tertiary institutions in other countries and suggests that the community colleges of the world, sharing the goal of harnessing learning to the needs of their communities, might be linked in a world federation: "World Community College." The paper then argues that community colleges need not choose between the claims of the community and of the world, but instead should develop curricula, programs, and pedagogies that simultaneously serve the needs of both. Next, ways in which community colleges can become involved in global education are considered including attending conferences, reading the literature, internationalizing the curriculum, creating faculty and student exchange opportunities, and establishing cooperative arrangements with other countries. Part II looks at RCC's efforts in search of "World Community College," tracing the development of the college's interest in international education and looking at the philosophical and pedagogical bases and the practices of RCC's Study Abroad Program. The paper concludes with a description of the study and work experiences afforded by Rockland's program in Israel. (JP)

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OPENING THE DOORS TO THE WORLD: THE ROCKLAND COMMUNITY COLLEGE EXPERIENCE.

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1980

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OPENING THE DOORS TO THE WORLD:
THE ROCKLAND COMMUNITY COLLEGE EXPERIENCE

BY SEYMOUR ESKOW

I.

TOWARD WORLD COMMUNITY COLLEGE?

Those educators around the world who take seriously the platform of global education must now look seriously at the new networks of tertiary institutions that are in place in their countries, or emerging, or being studied and debated. They are called colleges of further education, institutos, technicums, village polytechnics, or, most commonly, community colleges. Whatever they are called, and however widely they differ according to the educational traditions and structures of their countries and the needs of their communities, they seem to be witnesses to the creation of a new educational genre that will soon be as universal as the primary school or the university. Perhaps because the movement is relatively new there are as yet no international organizations of community college educators, as there are of primary school teachers and university rectors. And those in the community colleges, and the ideologues and advocates of such institutions, are now beginning to think and talk about the possibilities and the problems of internationalizing the curricula and the commitments of these institutions, of having them become part of the effort to make the planet the center of the educational enterprise.

In many of the developed countries the new colleges have appeared and spread so rapidly that awareness of the size and potential of the institutions as a national system lags far behind the realities. In the United States, for example, there were 1,230 two-year colleges in the fall of 1979 in that many rural, urban, and suburban communities, each pledged to the service of its community; if one imagines the institutions as a communication network capable of circulating speakers and films on international and global issues throughout the country there is in place right now, and untapped, a

citizenship education system of great power. Such a system could try to reach the 212,000 teachers and 16,000 administrators that were employed by the colleges to encourage them to include global content in their teaching programs. To the extent that such efforts were successful, there would have been a difference in the courses and curricula offered to the 4,487,872 full and part-time students enrolled in the colleges--almost 40% of all students in higher education in the United States.

The community college movement--the creation of community-based, short-cycle, vocationally oriented third level colleges--has arrived in the developed countries, and is spreading rapidly in the rest of the world. As we have suggested the community colleges of the world differ widely in their shape and texture, but are supported by a common philosophy and share in international educational rhetoric: Excelsior Community College in Kingston, Jamaica; The College of Vocational Studies in New Delhi, India; and Rockland Community College in Suffern, New York are remarkably alike in their programs and commitments, and their chief academic officers speak a common academic language. One possibility, then, is that the community colleges of the world, emerging as they are in response to worldwide needs for educational institutions that harness learning to the developing needs of their communities might be linked in a world federation: World Community College.

THE CLAIMS OF COMMUNITY AND THE CLAIMS OF THE WORLD

And thus we come quickly to the heart of the paradox. The genius of the community college, one feels instinctively and many of its champions argue, is in its localism, its parochialism, if you will: the close and caring attention to a small geography, to those who reside and work and worship there, to the social and economic institutions they have and need, the legends and the lore that sustain them. To administer and teach in such institutions it might be argued, one wants locals, not cosmopolitans, teachers who would transform the local into curriculum, not seek to cosmopolitanize the community. At a time in history, the argument continues, when other institutions and social forces

in such countries as the U.S. are indifferent or hostile to the hunger for community, the community college commits itself to the small, the local, the neighborly. One possibility, then, is that the claims of community and the claims of the world are not compatible--the students will not stay on the farm after they've seen Paree--and if we have to choose between community and the world, many of us would choose community.

"THE WORLD WILL NOT BECOME A NEIGHBORHOOD...IF THE NEIGHBORHOOD ITSELF...
IS ALLOWED TO DISAPPEAR"

We do not have to choose. More importantly, we must not choose, since the renewal of the small community appears to be necessary to our psychic and spiritual health, and the creation of world community is necessary to our survival as a species.

Rockland County, New York; Kingston, Jamaica; New Delhi, India; are our communities, and our first mission is to know the people of those communities by name and need, and to create programs and services that minister to those needs for literacy, for civic competence, for work, for meaning. And one of those needs is to help the people of our communities understand how their work--and whether there is any--and their environment and their opportunities are connected by webs of influence to decisions and events in the other communities of the world; to equip them with the skills of language and intercultural understanding they need to cope with a multicultural and multiracial society; and to provide many of them with the tools and the skills they will need to work and live in other cultures as they search for opportunities denied them at home.

In The Transformation of Man, Lewis Mumford creates a myth of man's evolution from animal to human, from "archaic" man to "post-historic" man and finally to the need now to create a race of men and women with the qualities of mind and heart that will make world culture possible. "Let us make one basic assumption:," says Mumford, "the destiny of mankind, after its long preparatory period of separation and differentiation,

is at last to become one." But oneness is not sameness, nor does the global village make the local village irrelevant; indeed, the world community will not be created, cannot be created, without the existence and health of the local community. "The more readily we conceive the planet as a single unit and move about it freely on missions of study or work,"

> the more necessary it is to establish such a home base, such an intimate psychological core, with visible landmarks and cherished personalities. The world will not become a neighborhood, even if every part of it is bound by instant communications and rapid transportation, if the neighborhood itself as an idea and a social form is allowed to disappear.

What we perceive dimly at first and with increasing clarity is that we must be local and cosmopolitans, rooted as well as mobile, and that is in the local parish that we practice the commitments that we share with the world. Because our communities are linked to the world with bonds of caring and dependence, a community college must also be a world college. The new rhetoric that we propose for this developing sector of tertiary education might call for the creation of world community colleges, committed equally to the local and the global, and in this way serving the cause of world community. Our educational task, then, becomes the invention of curricula and pedagogies that serve simultaneously the local and the global. And, to return to an earlier possibility, the federating of such world community colleges might create a college of colleges throughout the world that would extend the open door admission policy to all students of the world, and to all of their teachers: World Community College.

A GLOBAL AGENDA FOR COMMUNITY COLLEGES

If UNESCO decided to create World Community College--and the U.S. would agree to participate--the community college educators of the world would have a vehicle that would sponsor international assemblies, support research, underwrite journals and bulletins for the exchange of information and practices, and create opportunities for the interchange and exchange of community college students and teachers. The "function-

alist" thesis suggests that such an organization would itself be a contribution to the creation of world order, as it brought together around a common and unifying interest nationals of many countries.

The linking and stitching together is occurring now, more slowly than it would if UNESCO or the U.N. would intervene, but steadily, as individual community colleges and community college systems of states and nations seek each other out for purposes of mutual assistance, or student exchange and staff development. Consortia of community colleges are springing up to share knowledge and programs, and to connect with counterpart consortia in other countries. Professional associations serving the interests of community colleges of one country are sponsoring activities to move their constituent colleges into the international arena: the American Association of Community and Junior Colleges and the Association of Canadian Community Colleges are now heavily involved, and in India there has recently been established the Association for College and Community Relations, an organization whose primary mission is to help existing Indian colleges consider the possibilities of community college commitments and styles of work, and which intends to work with community college educators of other countries.

The community college of today that wants to begin the process of self-examination and change, that wants to begin the slow movement into the world, can now find colleagues willing to share experiences and models. There are conferences, workshops, and institutes available, and a growing literature of theory and practice.

The conferences and the literature reveal that global education is not now a coherent body of theory of practice, or even an agreed upon catalog of concerns; rather, as might be expected, there are many approaches that do not always see their differing angles of attack as complementary, as necessary parts of a unified whole. The interculturists, sensitive to the nuances of culture, want to end ethnocentrisms; the curriculum changers see the problem as injecting international content into the

courses of study; the technical assisters want to help new community college systems elsewhere by transferring their educational technology; the faculty exchangers want to develop the skills and sensitivities of faculty by offering them opportunities to teach or study in other countries; and the experientialists believe that students need the chance to encounter another culture.

Global education, we propose, is all of these things and more; the faith is that there is a form that accepts each of the elements of global education and coordinates and patterns them. The search for that form, for the curricula and the teaching strategies and the institutional services which that form will organize, is the major task of global education in the years ahead.

The idea of a global agenda for community colleges is meant to provide an initial rhetoric and a useful tool for organizing on each campus the search for a global education that fits. An agenda is a list of concerns to which attention will be paid; the global agenda means to turn each campus' attention to the range of assessments and plans it should consider.

One version of the global agenda is contained in the statement of purposes of the International Services Association of the Community Colleges of the State University of New York, established in 1978 and now including 15 New York community colleges as members.

> The International Services Association of the Community Colleges of the State University of New York shall encourage and assist the community colleges of New York in their efforts to internationalize all aspects of life and study on their campuses, to bring programs relating to internationalism to their communities, and to collaborate with colleges in other countries. The activities...will include...
>
> A. Internationalizing the curriculum: helping colleges to assess the extent to which present programs in the arts and sciences relate to global issues, and career programs to prepare work in the international community.
>
> B. Internationalizing the extracurriculum: helping the colleges to use the resources of the lecture platform, the art gallery, and programs in film and the performing arts to bring the culture of other countries to the campus and the community.

C. Internationalizing the community services program: helping the colleges to add an international dimension to their noncredit programs of discussion and study, and to link with voluntary and public agencies in their community and the state and national levels concerned with international programming.

D. Creating opportunities for foreign faculty to visit and teach in New York community colleges, and for New York community college faculty to visit and teach in other countries.

E. Increasing the flow of foreign students to the community colleges of New York and improving the quality of services provided them: representing the New York community colleges to the U.S. agencies, domestic and international, that serve foreign students; communicating with the Ministries of Education, the consulates and embassies, and the voluntary agencies that serve foreign students interested in study in the U.S.; providing assistance to the colleges in their efforts to improve instruction, counseling, and supporting services for foreign students.

F. Creating opportunities for New York State community college students to study, work, and serve abroad: expanding existing consortial opportunities for students to study abroad as part of their community college experience; developing new work/study programs that place students in foreign businesses and industries as part of their career programs; developing service/study programs that would permit students to incorporate service in rural and urban settings as part of their academic programs.

G. Collaborating with foreign colleges and educational and cultural agencies: helping to link the colleges of New York with those abroad needing their expertise, and those colleges abroad that can assist the colleges of New York.

Clearly the global agenda in such a form is a program as well as a list: it presumes to tell each college, and the colleges collectively, what they could be and should be doing if they are to become world community colleges.

The global agenda can be used on each campus to identify those teachers, administrators, librarians, and counselors who have foreign language and experience, or convictions about the direction of the curriculum and the college they wish to share, and to bring them together in a process that helps them to assess the state of the campus internationally and to propose the direction and the velocity of change. A Committee on International Education, with subcommittees devoted to each item on the agenda, can involve a large number of faculty in the issues and the literature of the field, and the plans and

proposals they develop may make change possible.

What becomes clear very quickly to the college community that chooses to move to internationalize all aspects of its corporate life is that the sectors are mutually reinforcing and supporting, rather than competitive; as the college develops its study abroad program, for example, it develops linkages abroad for faculty exchange, students from the other countries begin to arrive on campus, while acquaintances from the colleges and the consulates abroad are helping to find artists and provide films for the campus cultural program. And, despite backlash and failures, inevitable in all such undertakings of challenge and risk, the community college finds itself becoming a world community college.

II.

ROCKLAND AND THE SEARCH FOR WORLD COMMUNITY COLLEGE

When the writer became President of Rockland Community in 1963 it enrolled some 300 students in a converted almshouse in a county 40 miles from New York that was growing and changing rapidly as new highways converted the trickle of settlers from the city to a steady stream of searchers for the good life in suburbia. The"global agenda" was not on the college's agenda in 1963; preparing for the flood of students that would arrive in the next decade, building the buildings to house them and finding the faculty to teach them were the pressing issues. Ten years later the college would enroll more than 8,000 credit and noncredit students and be the sixth largest community college in the State University of New York system.

There were no models in 1968 to which we could turn as we began to talk and think about international education; indeed, the influentials of the movement were apathetic or opposed, the laws were obstacles, and the predictions were that we could not persist and overcome. We did have some pluses: colleagues on the faculty of daring and skill; a cosmopolitan Board of Trustees willing to support the President, and in particular

a Board Chairman who traveled with him and used his influence in the community to put out fires, allay fears, and explain the importance of the work; access to some experienced internationalists in SUNY central administration and on the senior college campuses; and New York City, its agencies and expertise.

We see clearly what we have not done in the last twelve years; we are not yet a world community college, and there are items on the global agenda that have eluded us to this day. What we have done, however, convinces us that we can accomplish what we set out to do. We have an administrative unit called International College which shelters our instruction in foreign language and in English as a Second Language, as well as experimental liberal arts curricula organized around ethnic and religious studies, such as Irish Studies, Jewish Studies, and Christian Studies. Our Center for International Students works with 200 students yearly who are on foreign student visas and 400 other non-English dominant students who have settled in the United States.

Perhaps the best known of the college's ventures in international education is its study abroad program, and its role in creating the College Consortium in International Studies, a federation of some 30 two and four-year colleges which pool their overseas academic programs and develop new programs together. During the academic year 1980/81 CCIS will offer 62 programs in 25 countries. Semester or longer programs will be offered in Egypt, Israel, India, Ghana, England, Germany, Denmark, and Ireland. Intersession and summer programs will be offered in these countries, and in France, Holland, Italy, Mexico, Austria, Australia, Jamaica, New Zealand, Russia, Turkey, and Honduras.

The balance of this paper looks closely at study abroad and attempts to develop a theory and practice appropriate to a community college, and illustrates emerging practice by describing the college's program in Israel.

STUDY ABROAD: THEORY AND PRACTICE FOR THE POPULIST COLLEGE

1.

The texture of most writing and advocacy of cultural exchange, with its emphasis on moving elites around the world, the image of the junior year abroad, the emphases in the literature and in practice on students from prestige institutions in one country attending similar institutions abroad--little of this seems to come out of our experience, to speak to our students and our mandates. Our domestic educational practices--open admissions, for example--reflect our philosophic commitments to democratic egalitarianism: to universalizing postsecondary education; to harnessing learning to community development; to recurrent and lifelong learning. We now need to find the international equivalents of our domestic educational practice, a populist pedagogy of international education that answers such questions as who is to study abroad? Where? In what kinds of institutions? In what kinds of formal and nonformal learning arrangements? Studying what?

All of these have happened:

Twenty community college secretarial students go to England for the summer. They live with English families; work as secretaries in English offices; and study typing, shorthand, and business practice at an English college.

Seventy-five Criminal Justice students from a number of community colleges spend intersession in London and Paris studying comparative criminal justice systems at Scotland Yard and the Surete. They travel with 200 other students who will study theatre arts, nursing, art history, antiques, marriage and the family, human services, merchandising, and assorted arts and sciences in the British Isles.

A Seminar on Child Welfare takes students to Denmark, Sweden, and Norway. Another group of students stays in Denmark studying "Kierkegaard and the Existential Tradition."

During one intersession the community college students of one consortium study art and art history in Egypt, Italy, Germany, England, Mexico, and Spain.

The liberal arts--language, culture, and the basic disciplines--are offered in Denmark, Germany, England, Israel, Spain, Greece, Italy, Latin America, Venezuela, Bahamas, France.

More than 100 students are placed in work study programs in Western Europe, where they are paid for their services; they take intensive instruction in language and culture as well in the business and industrial disciplines of their interest.

They go to: Moscow, Leningrad, and Talinn for Russian History; Mexico for Yucatan Anthropology; Heidelberg for German History, and Dublin for Irish Studies.

Three hundred students study in Israel: in Hebrew University, Tel Aviv, Bar Ilan, Haifa, and the other "big seven" universities; in regional and community colleges; in religious institutions; in programs that mix classroom instruction with measured amounts of observation, and travel, and experience; in kibbutz program, where they live, work, and study; and throughout the country, using "learning contracts" and programs of study cut to the measure of the individual student. A U.S. community college helps a community of 24,000 "oriental" Jews start a community college, and a group of students from that college live in homes in the community, teach English, and do other socially useful work for their room and board, do independent study and take classes; a group of Israelis from the community, many of them community leaders, enroll in the U.S.-sponsored and supported community college.

The community colleges are moving. If too many of their students are moving to Western Europe to do cathedrals and landscape and too few to Asia and Africa to work and to learn through service, that can change. If too many of the programs are intersession and summer programs, too brief to have serious impact, that can change. What is

important is that the community colleges are beginning to move their students into the world.

2.

Study abroad and cultural exchange may indeed increase understanding among the peoples of the world, contribute to a new economic order by furthering the transfer of technology, and in these ways serve the causes of peace and prosperity; if these things happen, they justify our claims that our programs deserve the moral and financial support of those concerned with world order and the place of the United States among the nations, but they do not justify the energy and time and money students and faculty spend away from campus. Our case for study abroad must ultimately be educational: something of importance to the learning of students happens in these places that is not likely to happen at home.

If the community colleges are indeed enrolling "new students"—youth and adults without the superior literary and linguistic skills that populate selective colleges—it would seem to follow that they would need to be taught by new pedagogies, that appropriate educational strategies for them would differ sharply from those devised for those whose talents and learning styles are different.

It is clear that the community colleges are responding with nontraditional pedagogies, although the literature of innovation may exaggerate the amount and significance of the change that is occurring. The growing use of instructional systems and television courses, the creation of learning and skill "centers," the vocabulary of instruction that includes such terms as "learning manager," "behavioral objectives," and "accountability," represent perhaps the most widespread pattern of responses to date to the call for a new instruction.

The study abroad movement would appear to be part of the "experiential" wing of academic reform, that body of opinion that argues that the formal school environment

is an insufficient environment for our students and the learning tasks required by our society. James S. Coleman, perhaps the best known exponent of the point of view, has argued that our schooling is "knowledge rich and action poor," and proposed that students spend more of their time in work and other nonschool environments as part of their maturation, in what he had called "the action curriculum." The most complete exposition of the position is found in the 1974 report of a Federal panel which Coleman chaired, published as Youth: Transition to Adulthood:

> Our basic premise is that the school system, as now constituted, offers an incomplete context for the accomplishment of many important facets of maturation...
>
> First...are those cognitive and non-cognitive skills necessary for economic independence and for occupational opportunities...
>
> ...a second objective consists in developing the capability of effective management of one's own affairs. ...Environments for youth should provide experiences which develop one's capability for managing one's affairs in an organizationally complex world.
>
> A third objective...is to develop capabilities as a consumer, not only of goods, but more significantly of the cultural riches of civilization... Environments should provide youth with the kind of experience with cultural achievements that will enable them as adults, to pursue their tastes in those directions.
>
> ...environments for youth should also develop in youth the capabilities for engaging in intense concentrated involvement in an activity...
>
> ...it is important for each person's horizon to be enlarged by experience with persons differing in social class, subculture, and in age. For some young persons this has been accomplished by national service in the armed forces or in activities like the Peace Corps. But for most, the opportunities for a broad range of experiences from backgrounds other than their own are simply unavailable.
>
> A second facet of social maturation concerns the experience of having others dependent on one's actions... It is important that environments for youth provide opportunities for caring for those who are younger, sicker, old, or otherwise dependent, and to engage in activities that are responsible in the sense that they have significant consequences for others.

> Social maturity also develops in the context of involvement in independent activities directed toward collective goals, where the outcome for all depends on the coordinated efforts of each...

What must be underscored here is that these "capabilities" are not objectives for inclusion in the curriculum of the school, goals that can be approached through content, lectures, and recitations. The thesis of Coleman and his associates is that schools and colleges are one kind of environment, and the school environment itself, however manipulated, is "an incomplete context" for the achievement of these developmental goals. In the language of McLuhan the college itself and the patterns of life connected with it are the medium, and the medium does not elicit from many of our students the capabilities and the maturation they and society need. The research of Alexander Astin and Arthur Chickering is part of a growing body of work explicitly indirectly critical of the impact of community colleges on students for reasons that are inherent in the very essence of our commitment: our students, living as they usually do at home, continuing on with high school friendship circles, do not experience the liberating culture shock that hits the student who leaves home; they do not experience the pressures toward independence and the enlargement of vision that comes from dormitory encounters or making do without mother; continuing on in accustomed ways they do not search out the possibilities of a new environment, new friends and interests, new relations with professors and ideas. The community college, state Coleman and his colleagues,

> that is the main means of accommodating mass higher education in the United States is involved in the problems of continuous schooling and youth segregation that are fundamental in the structure of secondary education...they are deepened by the strain of still being "in school" two more years, at the ages of 19 and 20 and later, still in many cases removed from adult responsibilities, and facing points of decision more momentous for one's career.

The argument goes to heart of our work, and we have paid too little attention to this most profound criticism.

The most obvious and promising nonschool environment available to us in every community is the work environment, and work experience is that form of the "action curriculum" that Coleman deals with most extensively.

Community service, of the kind represented by Vista, is clearly another kind action that immerses students in a nonschool environment that may evoke the capabilities and the qualities with which we are concerned. As we look at the service and study possibilities inherent in our ethnic, religious and cultural subcommunities an active form of "intercultural education" begins to take shape, one that would surround students with the stuff of other ways of life, with other accents and songs and values. "Service learning" creates the possibility of the action curriculum and the international experience for all students.

In many of our states, there are community colleges in rural, urban, and suburban areas each with its own unique set of environments. A big city student might change his mind after a semester in a rural community... And if our national complex of community colleges includes Hostos in New York serving a Spanish-speaking community, and Navajo Community College, and colleges in primarily black and Chicano communities, and Cape Cod and Bunker Hill Community Colleges, and community colleges in Maui and Anchorage, a "Community College of the States," a federation of colleges that extends the principle of open admissions to all students in the United States opens up new vistas of experience and learning, and challenges the pinched vision of those of us who see mobility as inimical to community.

And, finally, Gondwana Community College.

(From a publication of the United Nations Development Programme):

> Gondwana is the world's newest nation...
> Gondwana is the geologist's name for the
> single global continent in which all of the
> world's mass was united billions of years ago.
> And though that continent broke apart long before
> the evolution of humanity, it has recently been
> "reborn" in a very important sense.

If, in Harold Taylor's trenchant phrase, the world is teacher, we look for those places in the world that will help our students learn what they want to learn, and what they must learn.

We need a pedagogy of experience. It will be as demanding and as rigorous as the pedagogy of the classroom, but it will be different. We will not send students into the world insisting that they learn there exactly what they might have learned at home, that they study English 101 in Brazil or History of Western Civilization in Kenya.

It will be a pedagogy of environment. Part of the pedagogy will be like the work of the good college or transfer counselor who knows that the small college or the large college, the intellectualist or the activist college is not right for all students, but each kind of college environment is right for some students. The teacher who uses the world will not begin with a priori and fixed assumptions about whether formal or nonformal learning environments abroad are best for all students; he will not insist that the "best" colleges in the other country are the best places to house programs, anymore than he would insist that the "best" colleges are best for all students in the United States. And, in similar fashion the teacher will be aware of the range of possible living arrangements--the foreign dormitory, the homestay, the apartment shared with U.S. or indigenous roommates, the U.S. "enclave"--and will use these environments differently for different students. And the foreign community and country, the people and the institutions and the culture and how to help each student encounter them will be part of the plan the teacher makes for each student, with each student.

Ideally, then, the teacher has available a range of formal study opportunities in the other country in which he may place students; has access to nonformal work and service learning opportunities; can place students in different living arrangements;

and can help students experience the people and places of the country. The learning plan for each student tries to organize these elements uniquely for each student in a way that recognizes the learning goals of the student, the commitments of the college, and possibilities for learning afforded by the environment.

THE EMERGING MODEL: ROCKLAND IN ISRAEL

3.

What, then, is the academic form of study abroad appropriate to the needs of the "new students" and the community colleges they attend? What we have learned in the last 12 years of trial and error suggests that the elements of such a program should include the catalog of programs and environments: if we are to send the average students abroad, as well as the superior; the career oriented student as well as the arts and science student; and the student who needs experience of the land and its people we must have a growing inventory of programs, institutions, and settings that lists appropriate programs and possibilities for each student. Such an inventory will include formal learning programs in colleges and universities, and nonformal opportunities that build learning around service and work experience.

the search: however large the catalog, it may not include a suitable program for the next student who comes in for counseling. We should have an office or an agent in the host country who can help find or create a program or a learning plan for that next student.

service learning and the learning contract: "service learning" attempts to fuse two powerful approaches to teaching and learning: learning through experience and learning from a teacher. In service learning programs, the teacher is a mentor who helps each student design a learning program whose core is the experience of community service. The "learning contract" allows the teacher and the student to use all of the geography

of a country, all of its institutions and agencies as places to learn, and all of its people who are willing to spend time with students as teacher. The arts and science student can design his or her learning contract so that he or she lives anthropology or sociology or science; students intending careers as teachers, accountants, agriculturalists, nurses, psychologists can find a place in the host country to learn and practice skills while contributing something of value to the country in exchange for the opportunity to learn. The learning contract can be individually and uniquely designed to include an appropriate mix of work and service experience, independent reading and writing, and formal study in a college and university of the host country.

educational brokering and the two offices: the vision of the college as broker sees it as a mediating agency, as a counselor that understands the student's learning needs, is familiar with the opportunities that exist away from campus and home to meet those needs, and helps the student to find the classroom or the setting that best suits him or her. When the learning is to take place in another country successful brokering will require a presence, an office, in each country. The office in the host country will expand the catalog; make arrangements for students before they arrive; serve as social center to insure that the students experience more of the host country than its colleges; serve as counseling and student personnel center; monitor student progress; and arrange for reentry, including matters of credits and credentials.

While elements of the model are in place in many of the countries in which Rockland and the College Consortium for International Studies place students, it is most developed in Israel, where Rockland and CCIS have been sending students since 1972. More than 1,000 CCIS students have studied in Israel since the program was begun; in 1979 250 students were in Israel, making the program the largest of its kind.

The office in Israel is located in Jerusalem and its professional staff and services are headed by Dr. Ray Arzt, an American academic by training, who has taught and administered in Israel for many years. The commitments and structure of the program in Israel are suggested by the following selections from the CCIS publication Programs of Study in Israel:

> No region of the world so nearly approximates the political and cultural vortex that moves international relations as does the Middle East. Central to this area stands Modern Israel, repository of the history of Western and Eastern man and a microcosm of all the forces and issues that are shaping and threatening civilization. It provides therefore a remarkable learning environment for American students of all persuasions, talents, and interests.
>
> ...The Center for Study in Israel provides to students and institutions the services of its New York and Jerusalem offices which include...
>
> counseling of students to find an appropriate educational institution or learning opportunity in Israel
>
> counseling of students to find a U.S. host college or university offering the opportunity to study in Israel
>
> program development for students, academic departments and individual faculty members
>
> institution and community consultants...
>
> student pre-departure counseling and orientation
>
> academic, personal, and transfer counseling of students while abroad
>
> program evaluation...
>
> ...CCIS does not have "a program" in Israel, but rather all of Israel, all of its universities, colleges, technical schools, its kibbutzim, moshavim, and development town and all of its newspapers, hospitals, community centers, agencies, and institutions becomes places to learn and study.
>
> ...University and College Study Programs
>
> CCIS students may study at any of Israel's major universities or colleges... The following list represents the Israeli universities and colleges attended by CCIS students: Hebrew University, Tel Aviv University, Bar Ilan University, Haifa University, Ben Gurion University, The Jerusalem Institute for Women, The Bezalel Academy of Art and Design.

The Rubin Academy of Music

Specialized Schools and Institutions of Higher Learning

... The following represents a sample listing of specialized schools and institutions...attended by CCIS students: Hayim Greenberg College, Machon Deborah, Gold College for Women, Shappel College, Midrasha, Pardes, Jerusalem Torah College, Neve Yerushalayim, Bet Midrash L'Nashim, Orot Teachers's Seminary, Bet Yaakov Teachers' Seminary, Ramat Ha Negev...

Alternative Study Opportunities

... CCIS's Program Coordinator or the Director-in-Residence are each prepared to write "learning contracts" for those students who would benefit most from programs combining independent study, formal classroom lectures and fieldwork. A student wishing to explore a particular area of study may be assigned to a qualified Israel expert in that field who serves as mentor through an "academic contract"...

Service-learning Programs

... Service learning is designed for those students who wish to combine classroom instruction with practical work experience... the key elements of such a program are:

a supervised service/work experience or internship of approximately 25 hours per week

formal classwork (in some programs)

individual tutorial sessions with experts in the field

the option of having living accommodations arranged with families to integrate the student into the Israeli culture and community...

The Experiential Learning College Program at Mat'eh Yehudah

Mat'eh Yehudah, a region adjacent to Jerusalem, serves as one of the placements for students engaged in service-learning. The program begins with an intensive month of study designed to provide the students with an introductory understanding of the region and with some basic tools needed to do productive fieldwork. Thereafter, students are placed with families on moshavs and begin their period of service. Students are required to do a minimum of 25 hours of work or service per week for which they receive a stipend to offset the costs of their room and board at the moshav. Often a student's competencies in such areas as music, arts and crafts, dance and sports can be used to provide meaningful service in the community. Specialized service placements in such areas as social work and human services can be identified.

... Mat'eh Yehudah's proximity to Jerusalem lends itself particularly well to an independent study of Art/Art Education, Music/Music Education, Teaching English as a Second Language, Jewish Civilization and Culture, and Community Work...

The Nursing Service-Learning Option

The...nursing program enables students to spend one or two years in Israel studying nursing... Students live and work at either Shaare Zadek Hospital in Jerusalem or Soroka Hospital and receive a monthly living stipend in exchange for 25 hours a week of hospital service...

College Kibbutz Program

This five month Kibbutz study program is designed for college students who wish to combine living and working on a kibbutz with the serious study of kibbutz ideology and methodology, modern Israel and Hebrew language culture.

The program includes periods of formal study at a regional kibbutz learning center, where the student will be taught by resident faculty and use the Center's research and library facilities. The student will receive daily instruction in Hebrew while at the kibbutz and will have one day each week free from kibbutz work in which formal classes will be taught by college instructors...

The Electrical Technology Program

Students take courses in English at the Beersheva College of Practical Engineering paralleling those taught in the electrical technology programs of most U.S. colleges, but using the unique research capabilities of Beersheva College...

Individually Designed Study Programs

... Such a setting may be a job in a busy hotel, a position on an Israeli newspaper, service as a camp counselor or recreation director, or apprenticeship to a designer of stained glass. The learning environment may be a development town, a border settlement, a contested settlement in occupied territory, a kibbutz or moshav where the student chooses to live. This raw material becomes the basis for academic contract, which focuses the student's attention on various aspects of his/her experience, requires analysis and study, reading, exploration of theory and meaning. A student... can effectively study, for example, hotel management, tourism, journalism, recreational programming and administration, social problems and dynamics of development towns, politics and sociology of newly-formed settlements...

WORLD COMMUNITY COLLEGE AND THE JOURNEY OF A THOUSAND MILES

Perhaps the divinity of World Community College should be Janus who presided over gates, doors, and passages and protected those who entered and departed. Two-faced, like Janus, the world community college looks inward to its community and outward to the

world, watching its students come and go and return in the endless journey that constitutes the human adventure, and welcoming the travelers from other communities who come to learn with us as part of their journey. Or perhaps our hero is Ulysses, the eternal wanderer who cannot end the journey, the nomad whose heart is always in Ithaca. We will not build World Community College in our lifetime, and perhaps it will never be built, but trying to build it is the adventure, and the journey with our students as crew is reward enough.

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